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Let Mr. Ames answer,—‘all the libraries in America would not furnish materials for a work like Gibbon’s *Decline of the Roman Empire*.’ Whatever causes may stand in the way of such a work being written, this is one and an adequate one,—for all the gifts and graces within the circle of the seven sciences, cannot confer the power of working without tools. One would think that a library should be that, wherein least division of opinion should exist. In this, all other nations have agreed, ancient and modern, Greek and Roman, catholic and protestant, all have their large libraries. We alone will take upon ourselves to do without them ; either despising the literary character, or undertaking to invent over again the arts and sciences, and re-write the books of all other countries and ages.

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#### THE JESUITS.

IN a former number, I gave the testimony which the Bishop of Paris bore against the Jesuits, when he explained himself on their subject by order of parliament ; though they were yet but in their infancy, and had yet shewn but two of the bulls which they had obtained, carefully concealing the others.

How wise soever was the advice of the Bishop of Paris, a much greater perspicacity is remarked in the judgment which the faculty of theology pronounced upon these fathers. The faculty assembled on the first of September to examine the two bulls of Paul III and Julius III, for the Jesuits as yet produced only these two. On that day were read the different passages of these bulls, and, not to do any thing with precipitation in an affair so grave and of so great importance, these are the terms of the registers of the faculty,—they postponed the determination to another assembly, and each one of the masters was admonished to reflect seriously on this great affair, that he might be in a condition to treat it with all the care and exactitude which it demanded. Finally, after a discussion which continued several months, the faculty on the first of December 1554, gave its conclusion, so celebrated and since so frequently recollected. It was formed with unanimity and after four assemblies held on the subject.

The doctors, who were then regarded as the most zealous against the heresy of the protestants and the most attached to

the catholic faith, were also the most active against this new and dangerous society. The conclusion is found in Latin in a multitude of collections ; we will give it from the translation of the faculty itself.—‘ In the year of our Lord 1554 the first day of December, the most Holy Faculty of Theology of Paris, after having celebrated the mass of the Holy Spirit according to custom in the chapel of the College of the Sorbonne, assembled in virtue of their oath in the same college for the fourth time, in order to give their advice concerning two bulls, which the popes Paul III and Julius III have granted, as it is said, to those who wish to be distinguished by the name of the Society of Jesus. These two bulls have been brought by a bailiff sent by the Court of Parliament to the faculty to be read and examined. As all the faithful and principally the theologians ought to be ready to give a reason to all those who demand it, upon what concerns the faith, the morals and the edification of the church,—the faculty has thought that it ought to satisfy the desire, the demand and the intention of the court. For this reason, having read and several times reperused and well comprehended all the articles of the two bulls, and after having discussed and examined them during several months at different times and hours, according to custom, regarding the importance of the subject, the faculty has with unanimous consent formed this judgment, which it has submitted with all sorts of respects to that of the holy see.

‘ This new society, which attributes to itself particularly the unprecedented title of the name of Jesus, a society which receives with so much liberty and without any discrimination, all sorts of persons, however criminal, illegitimate and infamous they may be, a society which differs in nothing from the secular priests in the exterior habit, in the tonsure, in the manner of saying the canonical hours, or in chanting them in public, in the engagement to reside in cloisters, and to keep silence, in the choice of aliments and of days, in the fasts and the variety of rules, laws and ceremonies which serve to distinguish and preserve the different institutions of religious orders : this society, to whom have been granted so many privileges and liberties, principally in what concerns the administration of the sacraments of penitence and the eucharist, and this without any regard to any distinction of places or persons, as also in the function of preaching, read-

ing and teaching to the prejudice of the ordinary clergy and of the hierarchical order, as well as of the other religious orders, and even to the prejudice of princes and temporal lords, contrary to the privileges of the universities, and, finally, to the great charge of the people : this society seems to wound the honour of the monastical state ; it weakens entirely the painful exercises, the pious and very necessary virtues and abstinences, the ceremonies and the austerity. It even gives occasion to abandon too freely the religious orders ; it exempts from the obedience and submission due to the ordinary functionaries. It unjustly deprives the lords, both temporal and ecclesiastical, of their rights, introduces confusion into both polices, causes many subjects of complaint among the people, many lawsuits, debates, contentions, jealousies and different schisms or divisions. For these reasons, after having examined all these things with many others with great attention and solicitude, this society appears dangerous to the faith, capable of troubling the peace of the church, of overturning the monastical order, and more proper to destroy every thing than to edify any thing.

‘When we recollect the universal overthrow which the Jesuits have caused through the whole universe, those multiplied crimes, that perseverance for more than two hundred years in usurping upon all authority both spiritual and temporal, in ruining all corporations one after another, in attempting the lives of princes and of those who passed for not being favourable to the society, those monstrous errors upon all points of theology, those pernicious maxims in morality which they have adopted and of which they have made themselves the protectors,—can we refuse to acknowledge in this testimony, which the faculty of theology bore against them from their origin, a prophecy too exactly fulfilled?’

The advice of the Bishop of Paris and the conclusion of the faculty became for the Jesuits a severe trial. In the life of St. Ignatius by the father Bouhours, they acknowledge that an opposition against them arose on all sides ; that the preachers did not spare them in their pulpits, that the curates attacked their institutions openly, and that the professors made them the subject of their lectures.

The Bishop of Paris, thus supported by the suffrage of all his diocese, interdicted all their functions ; and this conduct was imitated by several prelates who were then in Paris.

But to set the bishop at defiance, the Jesuits, then as intractable as they have been ever since, retired into the quarter of St. Germain, where they pretended to be exempt from his jurisdiction and where they continued to exercise their functions in spite of the interdiction. The prior of the abbey of St. Germain, ambitious to support the rights of his church, suffered them to remain there in tranquillity.

These enemies of the episcopacy and hierarchy, consequently, were little embarrassed by the judgment which the Bishop of Paris, the curates and the faculty of theology had promulgated concerning their institution.

Nevertheless, Ignatius, who still lived, exhorted his disciples to expect every thing from time, and not to be discouraged,—a maxim of which they have since made great use ;—and to console them, he obtained from the Inquisition in Spain a decree which censured the conclusion of the faculty of Paris ; but the Jesuits remained several years without daring to stir in France.

It was not only in France, that so unfavourable a judgment was formed on this rising society. George, archbishop of Dublin in Ireland, in the year 1558, prophesied of them in these terms.

‘There is a fraternity lately arisen, who call themselves Jesuits, who will seduce many ; who, living for the most part like the scribes and pharisees, will endeavour to abolish the truth. They will almost accomplish their purpose, for this kind of people metamorphose themselves into every form. With the pagans they will be pagans, with the atheists they will be atheists, with the Jews they will be Jews, with the reformers they will be reformers ; for the determined purpose of penetrating your intentions, your designs, your hearts and your inclinations, and by these means to seduce you to become like the fool, who says in his heart there is no God. These people are scattered over the whole earth. They will be admitted into the counsel of princes ; they will fascinate them to such a degree as to oblige them to reveal their hearts and their most concealed secrets, without their being able to perceive the snare ;—this will happen to them, because they have abandoned the law of God and his gospel by their negligence to observe it and by their connivance at the sins and crimes of princes. Nevertheless, God in the end, to justify his law, will suddenly cut off this society, even by the hands

of those who have the most encouraged it and made the most use of it. So that in the end, they will become odious to all nations. They will be in a worse condition than the Jews; they will have no fixed residence on the earth; and from that time, a Jew will be more favoured in the world than a Jesuit.'

In reading this prophecy, who would not believe at the first blush that it was made after all the facts at the end of 1759, when the king of Portugal, by an irrevocable edict, banished forever from his states all the Jesuits; and when we see all these fathers wandering over the Atlantic ocean and the Mediterranean sea? It was at that time nevertheless, between two and three hundred years old.

It was in Portugal that these fathers properly formed their first establishment, even before the bull of 1540, which confirmed their institution, had been granted them. The ambassador, Mascarenhas, had brought with him into Portugal, Francis Xavier and Rodriguez. While Xavier, full of zeal, traversed the seas to convert the infidels, the patriarch Ignatius neglected not to send into Portugal several of his companions, who found means of introducing themselves to the court and obtained permission that the schools should be confided to them. The king of Portugal, by his edict of the 28th of June 1759, has informed us that from that time, the schools fell away through all the kingdom, from that degree of perfection to which they had before arrived, and that the cause of that declension was the obscure and revolting method which the Jesuits had introduced, and still more by the inflexible obstinacy with which they maintained that it had not these effects, and that it was not pernicious,—although the evidence and certainty of the facts demonstrated the contrary,—that the plan of these monks was to deceive the Portuguese and to put an obstruction by the same method to the progress of their studies, to the end that, after having nourished and restrained them a long time in ignorance, they might hold them always in a subjection and a dependence as unjust as pernicious.

Nevertheless, ignorance was not substituted to science without opposition;—the sinister intentions of the Jesuits and their deplorable success were foreseen by men of the greatest abilities and the greatest experience in the useful arts. For these men, who were the ornaments of the sixteenth and seventeenth centuries, comprehended and predicted that the

vices and method of these monks would necessarily produce the ruin of studies so indispensable. The university of Coimbra in a body formed an opposition in 1555,—fifteen years after the Jesuits had been introduced into Portugal,—to deliver to the Jesuits the college of Philosophy. At the congress of the deputies of all the cities of this kingdom, which was convoked by the king in 1562, the people presented the most lively complaints of the great fortunes which these same monks had already acquired in the twenty-two years they had been in the kingdom, and against the corrupt studies which were cultivated among them. The nobility and people of Portugal united on the 22d of November 1630, to form a deliberation against the schools which these monks had opened that year,—enacting grievous penalties against all those who should go, or who should send their children to study in those schools.

It is remarkable, that it was in 1555 that the university of Coimbra augured so ill of the Jesuits ;—precisely at the time when the faculty of theology in Paris pronounced, by their decree of the 1st of December 1554, that the society appeared to be born rather for destruction than for edification. The gentlemen of the law in the king's service have many times presented to the parliaments of France the judgment of the faculty of theology, as a prophecy already accomplished.

The king of Portugal gives to his subjects the judgment of the university of Coimbra, as a prediction. Events have verified the prophecy made about the same time by the archbishop of Dublin in Ireland. Indeed, as we have seen, the learned Melchior Cano had before predicted that a time would come when the kings would resist the Jesuits and would not find means effectually to do it.

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*Extract from a letter addressed to the Editor, on the importance of an Observatory at Cambridge.*

It has long been considered as very desirable to have an Observatory at Cambridge, connected with the University. It was a favorite object with our late Presidents, and some steps were taken by them towards having one erected. Many new offices have since been created, and the system of instruction much enlarged, so that the want of such an establishment is still more apparent and more sensibly felt.